Section 8: Ekstatic Multidimensionality

8.1. The Multidimensional Nature of the Transliminal Being

The transliminal being is not only what it thinks, feels, does, speaks, senses, or perceives. Rather, the transliminal being is an ekstatic multidimensional elasticity that transcendentally exists within and as all these aspects.

8.2. Existentiality as the Fundamental Science

The most fundamental of the sciences is existentiality, which is the science of describing the being of the transliminal being. Consequently, all sciences that proceed from the transliminal being describe the being of transliminal beings. In existential research, anything is valid for investigation. The method of phenomenology is the foremost methodology of ontology because phenomenology explores the being of beings.

Since the transliminal being's way of being is to engage with what it encounters—and what it engages with is the "to-be" of each being—the being of the transliminal being is ontological.

8.3. The Transliminal Being's Existential-Ontological Nature

The transliminal being goes along the way within and as what it engages in its encounters. In other words, the transliminal being becomes what it is through the kind of being that it is. Every mode of engagement speaks to being-with, being-in, and being-as, constituting its existential-ontological nature.

Since phenomenology is the fundamental method of ontology, and existentialism is the science of describing the being of the transliminal being, it follows that the

transliminal being is ontological in always becoming what it engages with through its encounters with other beings.

8.4. Phenomenological Ontology within Existentialism

Therefore, the fundamental methodological form of investigation that can reveal the totality of the transliminal being's existence is a phenomenological ontology within the framework of existentialism. This means that the transliminal being is most at home in being alienated. It recognizes its ontological nature when it steps back from its usual way of being and existing—by going along the way within the being of beings it engages with—in order to be what it can be in the various ways available to it.

8.5. The Ontological Inquiry of the Transliminal Being

The transliminal being is ontological because it is always to be, in every instance of its existence. To be ontological is to investigate being. The call to investigation arises only through inquiry. This call emerges when what is to be investigated is (a) worth inquiring about and (b) requires a description and definition because it does not yet have a way to be understood—since every engagement is a way of being about something.

8.6. Articulating Being Through Description and Definition

Therefore, the existential-ontological task of the transliminal being, as a scientific methodology, is to describe and define what it is to be by articulating its own being. In articulating, the transliminal being brings forward what it can be by drawing finite boundaries around what is to be defined and described—sculpting and carving, not

to impose finitude but to center and decenter. Thus, articulating becomes a matter of searching.

8.7. Searching as Centering and Decentering

If searching involves centering and decentering while drawing finite boundaries around what is to be investigated, then investigating occurs because the transliminal being is ontological in being as the way of the being it encounters—that is, it has a being-with. In every instance, it is being-in-the-world with other beings, whose communal existence is being-as the very same world—fundamental reality.

8.8. The World as the Realm of Potentiality

As such, the world from which the transliminal being draws and which it sculpts in searching for what is inquired about is the realm of potentiality in its open-endedness. What is drawn and sculpted are the encounters within the realm of potential ways to be, which are phenomena.

Since phenomena are defined and described, finitely bounded through centering and decentering (spatio-temporally), as ways to be being-with-in-and-as the open-ended realm of potentiality—the world—phenomena are the means by which the transliminal being searches for being. It does this by engaging with itself, turning toward its most private realm of communion in its being-the-way-to-be, which is insight.

8.9. Insight as Communion with the Self

Accordingly, the transliminal being turns to the fields it can call forth, raise up, and invoke to step into the foreground—through centering and decentering—from itself to define and describe, i.e., articulate, the phenomena that constitute the manifold

world. This process involves gaining insights into an open-ended realm of possibilities in being, in the ongoing search of investigative inquiry.

Drawing finite boundaries and centering or decentering is the way for the transliminal being to become what it can be—that is, its existentiality—within a realm of potentialities. Insight involves drawing from its ownmost private realm of being—being-with-in-and-as itself—and also centering and decentering what is to be drawn upon from the self. Thus, insight is turning toward articulating its ways to be within the open-ended, an initiation into the space that is wholly private and ownmost—the myself.

8.10. The World and the Self in Inquiry

Insight is a communion with one's ownmost self. Since the world comprises common ways to be as, in, and with between the transliminal being and the phenomena it can encounter and engage, the transliminal being draws upon the self to draw upon phenomena. This process aims to articulate what is most worth discussing in inquiring about what is investigated—the being of what it itself is.

8.11. The Transliminal Being's Search Within the World

Finally, the transliminal being is the kind of being that searches within the world as the self, dwelling liminally, suspended around the being that it is to become by going along the way of its potential ways to be. As an existential-ontological being, the transliminal being exists by always being alienated—a liminally suspended dwelling around the world and the self (to be-with, to be-in, and to be-as)—from the very being it is. In essence, the transliminal being's purpose is to be.

8.12. Alienation and Belonging in the Transliminal Being

Thus, the transliminal being stands in the precarious position of being at home in alienation—a constant, ecstatic distancing from the very being it is becoming in every instance of its existence, so as to be at home in what it is. That is, where the transliminal being belongs—if to be at home is to belong—is within ontology.

Simply put, the way the transliminal being is to be is to be itself by being other to itself. In doing so, it gives rise to its own temporality, passing ahead of itself by passing by itself, always being the same as the self around which it has passed.

8.13. Temporality and the Ontological Grounds

This means that the temporality of the transliminal being is transcendental and constitutes the fundamental grounds by which its ontological being can give rise to the potentiality of definition. This potentiality emerges through evaluative engagement, whereby the transliminal being can create moments—making finite by transcending itself temporally in the existentiality of aging.

By anchoring the phenomena of birth and death to establish the journey called life and living, understood through evaluative judgment as the temporal existential of being-towards-end (conceptualized spatially as being-towards-death), it furnishes every wish, hope, desire, and aspiration. These are the primordial and foremost existential conditions in the being of the transliminal being, determining what is utilized in being-with-in-and-as an existential-ontological framing of being that sets a timeliness—a timeline and a time limit that is indefinitely definite—for itself to become what it can in being other than what it is.

8.14. The Existential and Temporal Dimensions

Hence, the existential dimension in the being of the transliminal being concerns what it is in being other than itself. The temporal dimension concerns how it is to be other than what it is.

Section 9: Ekstatic Elastic Phenomenality I

9.1. The Essential Way of Being

There is a certain way our being unfolds—this way is essential. By essential, we mean that in our pursuit of understanding, our path tends toward how phenomena enclose themselves. Enclosure closed upon itself refers to being within and as phenomena. Being within and as phenomena involves going along the way with a phenomenon, in it, and as it.

9.2. Engaging with Phenomena

For example, if a student aims to grasp fractions, the student is with it by encountering fractions along the way, engaging with various phenomena that relate to one another as fractional. The student is in it by involving themselves in how fractions come to mean through their relational aspects. The student is as it by unfolding their behavior, thoughts, and emotions in the way fractions unfold within their own relationships.

9.3. Defining a Fraction Through Perception

A fraction is defined as part of a whole. One whole pizza is cut into two parts, each part being half of the whole, expressed numerically as 1/2. "1/2" signifies "one pizza, two parts." Along the way, the perception of "one whole" is brought forward

by "all that is not the one (pizza)." The choice of what constitutes this perception comes through a horizon of potentiality.

"The one" can be chosen based on having pineapple instead of pepperoni, size (large versus small), style of crust, or proximity to other factors. In each case, "the one (pizza)" is defined through the delineating effect of perception—the ways we approach, encounter, engage, and involve ourselves with a phenomenon—attuning through the given potentialities of the situation.

9.4. The Transliminal Bending Toward Meaning

In attuning, the transliminal being elastically bends ekstatically from its ownmost enclosure into the enclosure it is not confined by, responding to what calls (being about what is being centered). "Half" comes by way of the established "one." The "half" is defined in relation to a pizza cutter or knife, the proximity of what is considered part of "the one," the cut in relation to the circumference of the pizza, and so on.

9.5. Perspectives and the Opening of Meaning

Thus, whatever "half" is comes by way of the perspectives chosen and what they mean in how the transliminal being ekstatically bends from its own standing toward what it attunes to—that which is being called by what signifies what it itself is. It stands enclosed by both what signifies the "half" from itself and what signifies that which goes to mean the "half" in its own right—in other words, the bringing forth and opening the way of what calls.

9.6. The Characteristics of Called Phenomena

Each phenomenon called forth that goes to mean what calls always has the characteristics of:

Being with another phenomenon called forth in the opening of its own way, which was first brought forward in the emergence of the calling, reflecting back upon the phenomenon that brought it forward.

Being in another phenomenon, either in the way it is calling forward phenomena raised as potential ways to be or in the way it opens into it from being raised within the horizon of potentialities that other phenomena could bring forward within their situational context.

Being as another phenomenon in the way it can step forth through another phenomenon as the calling which that phenomenon must become in its impermanent ekstatic elasticity, bringing forward phenomena within its field of potentiality and situational context.

9.7. The Interplay of Being With, In, and As

In each case, the modes of being with, in, and as express each other:

Being with expresses being in through the concept of enclosure, where the elastic transcendence from how a phenomenon is being delineates the ways it can proceed —either continuing as it is or ekstatically bending toward a new way of being.

Being with expresses being as through enclosure, where the phenomenon ekstatically bends from its current state by being as the being it bends toward.

Being in expresses being as through enclosure, where the phenomenon enclosed by its current being and the being it ekstatically bends toward is in the liminality of both, being simultaneously as both at once or only one, depending on how it

signifies what calls within the full enclosure of all that steps forward and signifies for one another within their situational context.

9.8. Enclosure and the Hermeneutical Circle

This means that in each phenomenon, there is the total enclosure that each signifies by meaning each other and themselves through the other. Enclosure, what Heidegger called the hermeneutical circle, is the phenomenon that calls and raises up phenomena that each stand within and as one another.

Section 10: Ekstatic Elastic Phenomenality II

10.1. The Question as a Phenomenon

Each part of a question is attuned to the call of the question. The call of the question is itself a phenomenon. The question, being a phenomenon that brings forward—as a vessel of bringing forward, i.e., a form of calling—allows a phenomenon to step forth to call for its own sake the matter of concern about itself that remains yet undisclosed.

This means that a question is a form of calling, brought forward for the sole purpose of opening the way. A question is not intended, in most cases, to serve as a phenomenon that calls for its own sake. Rather, it is a phenomenon that steps out for the sake of a phenomenon it itself is not, yet still remains itself, since the phenomenon it serves is situated within and as the question itself—specifically, the essence of the question.

10.2. The Essence of the Question and Ekstatic Phenomena

The essence of the question, which steps out for its own sake and is encountered and engaged both for its own sake and for its role as the phenomenon it is not (i.e., the question), is likewise an opening, for the sake of its still undisclosed condition. It is also, for its ownmost self, brought forth to raise what is most concerning about it.

That the essence of a question is both brought forth for itself and as an opening means it is in a state of calling. In other words, the essence of the question is both a phenomenon present for its own sake and present for the sake of what it is not—something else.

This indicates that a call is a non-static phase of a phenomenon, which we may call an ekstatic phenomenon. An ekstatic phenomenon has the presence of both itself and something else; the ekstatic state is a transitory state of being simultaneously self and other. Being both self and other, an ekstatic phenomenon is transcendentally relational, as it surpasses itself into the condition of what it is not.

10.3. Elastic Ekstatic Phenomena and Impermanence

When phenomena remain themselves in this ekstatic transcendence, they are elastic ekstatic phenomena. An example is the phenomenon of aging, where a person surpasses themselves into projections always set against the horizon of finitude (e.g., death), simultaneously surpassing themselves into their own factual condition, giving themselves over to themselves within their situational enclosure.

This kind of transcendence characterizes the elasticity of ekstatic phenomena we call "aging."

For phenomena that give themselves over, surpassing themselves into another phenomenon, we call them ekstatic but not elastic, perceiving them as

impermanent. Impermanent phenomena step forward, open the way, and signify other phenomena, relationally tied to those phenomena through the disclosure of Being, whose disclosure is an enclosure. This concept is expressed in this work by the notion of the hermeneutical circle, peculiar to human beings as the beings of belonging.

10.4. The Call and Matter of Concern

The call of any phenomenon raises a matter of concern, orienting relational phenomena toward that concern. Each phenomenon, for itself, holds that same matter of concern, defining its situational meaning within and as the contextual hermeneutical circle it constitutes and to which it belongs.